



ANANDA MARGA SUVA SECTOR NEWSLETTER

APRIL - MAY

1983



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## THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRI SHRI ANANDAMURTI



THIS ISSUE WE DEDICATE  
TO OUR DEAR BROTHER MANORAINJANA  
WHO DIED IN A TRAGIC ACCIDENT  
ON APRIL 2ND, 1983.

Manorainjana was, for us, a reflection of the sweetness of the Lord, reflecting the beauty and love of Parama Purusa as a clear mirror image.

This passage, describing Shiva, shows the way in which Manorainjana reflected the Lord with such clarity and purity.

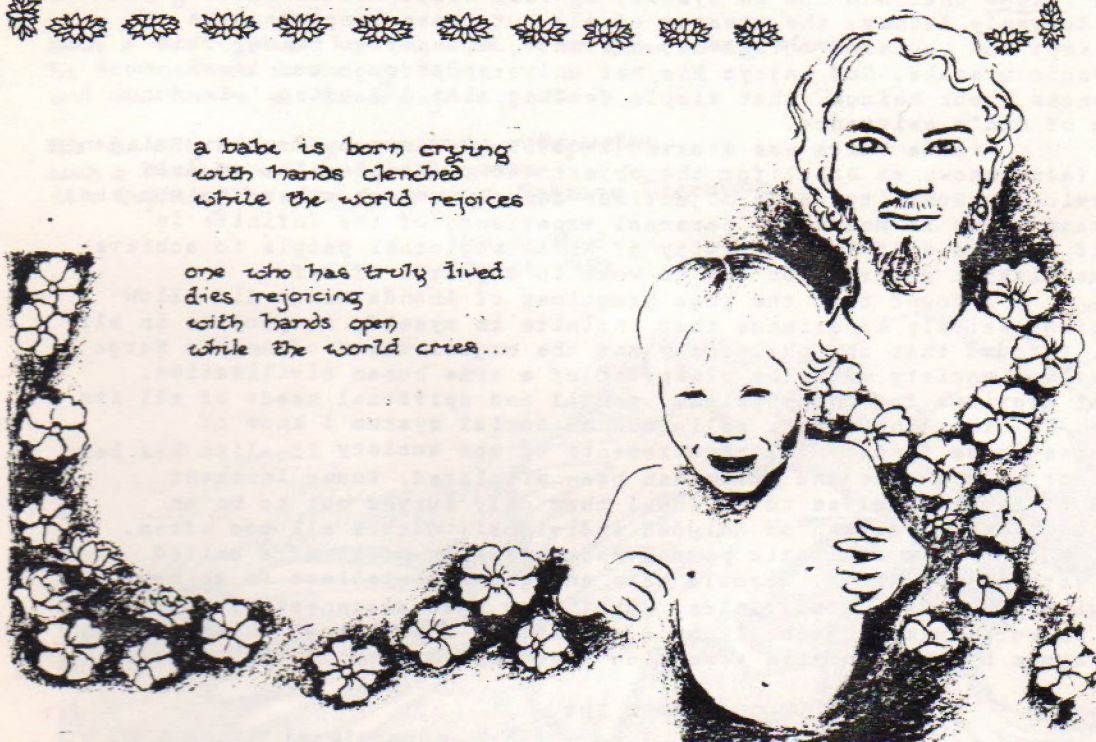
"Under all circumstances He maintained His mental composure. Even in the most serious danger, the smile on His face would never fade; He would never lose His composure even in the gravest crisis. Such an ever-smiling face is rare in the history of the universe."

(Namah Shivaya Shantaya, p. 320)

Finally, Manorainjana has returned home.

a babe is born crying  
with hands clenched  
while the world rejoices

one who has truly lived  
dies rejoicing  
with hands open  
while the world cries...





# I HUMBLY SHARE WITH YOU

620 Bourke st  
Surry Hills  
N.S.W. 2010  
8/3/83

Dear Grandma,

I hope you are feeling well and happy. I am in good health and spirits and enjoy the pace of life in Sydney.

I am writing this letter because there were things I did not have a chance to talk to you about last time in Brisbane. Also it's easier to talk about some things through a letter.

I know that you worry about the lives of your children and grandchildren and great-grandchildren. I feel I have not, as yet, explained the reasons for why I am living the life that I am. So I would like to briefly touch on this. I grew up with a simple understanding of the reason for life and where it came from. I felt that there was a vast ocean of life force and that our lives were a temporary separation from this ocean. I dismissed the idea of God as being an emotional crutch, a religious dogma, a fear complex. This was my rejection of the Christian idea of humanity's relation with God.

After much reading in my late teens of mainly eastern philosophy I came to realize a most important thing. That was, the source of true Happiness was within myself, in the deepest part of my being.

After some time I experienced that this true happiness is when I know that God to be myself, my real self. God is known as the Heavenly father, the creator of all but these concepts have always kept God outside ourselves, distant, a separate being. This is a tragic mistake. God enjoys His/Her universe through our lives, our experiences, our beings. That simple feeling that 'I exist' is our feeling of God's existence.

Ananda Marga was started in 1955 in India by Prabhat Rainjan Sarkar (also known as Baba) for the objectives of Realisation of Self and Service to Humanity. Both objectives depend on each other for success. In layman's terms it means the personal experience of the Infinite in yourself and the self-less activity of assisting other people to achieve the same without restriction due to want in any area of life.

I found that the yoga practices of Ananda Marga did allow me to progressively experience that Infinite in myself, in people, in all things. I found that the philosophy and the organisation of Ananda Marga provides our society with the blueprint of a true human civilisation. One that provides for the physical, mental and spiritual needs of all its members. No other political, religious or social system I know of guarantees these fundamental requirements of our society. Idealism has been around for a long time and has often been misplaced. Young innocent persons giving themselves to an ideal that only turned out to be an invention of some selfish or deluded individual, occurs all too often.

I am a realistic person who shares an ideal of a united family with Ananda Marga. I could have engaged my intellect in so many professional and technical fields. But I know that awareness of spirituality in ourselves is rare. It is a treasure I feel I must share with my fellow human beings. This is something I humbly share with you, Grandma.

I love you

Mark. (Manorainjana)



To My Brother Manorainjana

So glad to see you, laughing face, blissful heart  
He smiles at me through you.  
My brother Manorainjana.

How much you have grown in subtle stature, in purity and simplicity  
Bound only by human personality and physical frame  
Like a captive bird your spirit yearns for liberation  
And i am inspired.

Thirteen souls, like grains of sand, pass through His fingers  
Yet in the midst of chaos and horror only one is chosen  
Only one is ready for this Divine gift  
Only the best is chosen.

Lord, may i surrender to your Cosmic dance  
may i love like my brother Manorainjana  
and bathe with him in blissful radiance  
at Your lotus feet.

JANARDANA

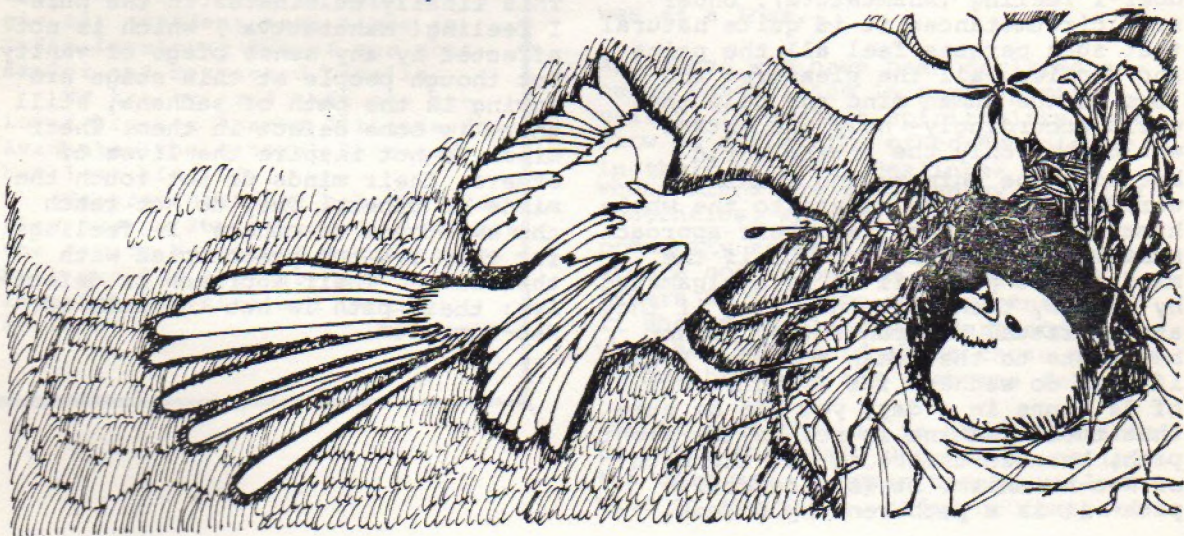
*In memory of a devotee and a friend...*

To be born is to one day die,  
yet despite this truth,  
to lose a friend can induce the want to cry.

Such a dear friend has been lost to me (and many others)  
he drowned in service of BABA,  
and was known as Manorainjana, LFT

His humility & sincerity were truly an inspiration,  
such a devotee will not be forgotten  
it's befitting he's now enjoying Baba in liberation.

Narada Moni  
April 1983





# Perfect Spirituality and Neo-Humanism

Today's topic of discussion is 'Perfect spirituality & Neo-Humanism'. The inner spirit of the path of sadhana is expressed in a particular sloka :

Yacchet vaun manasi prajinas  
Tad yacchet jinanamatmani  
Jinanamatmani mahati niyacchet  
Tad yacchet shanta atmani

The entire phase of the divine cult is divided into different sub-phases. In the first phase one withdraws the mind from the external physicalities and establishes oneself in the realm of 'done-I' (Citta), that is, objectivated 'I' feeling (extro-internal objectivated 'I', not intro-external objectivated I). And under such circumstances, what happens? One certainly establishes full or part control over the external physicalities so that one will be in a position to help the world in that realm if not fully certainly partly. But when the mind is goaded by certain dogmas, one cannot have a clear idea regarding the external physicalities so one day one will fail to do one's duty in that realm of extro-internal movement.

Similarly in the second phase, the done-I, the objectivated-I feelings of mind are withdrawn from that realm of affairs and established in the pure doer-I feeling (Ahamtattva). Under such circumstances it is quite natural that such persons feel all the pains and agonies, all the pleasures and joys of the human mind and help the world accordingly- help the entire world, not only the living world but both the animate and inanimate worlds, and become assets to the whole human society. That is, their approach must be Neo-Humanistic. But if the mind is not pure, if it is amalgamated by dogmas, then certainly even if they are spiritual aspirants they cannot be assets to the human society. Even if they do sadhana for 20 hours out of 24 hours in a day, you can be sure that their sadhana is not on the right path, because theirs is not the path of Neo-humanism. It is a defective path- it is a path rent by dogmas.

And the third phase is when the ego (ahamtattva) is merged in the pure I feeling (Mahatattva). Here one experiences the charm, not only of all human minds, but the charm of all living creatures - indeed the charm of life in the entire universe.

Pranah yathatmanobhiistah  
bhutanam api te tatha  
Atmaopamyena Bhutanam  
Dayam kurvanti sadhavah.

'Just as one's own life is dear to one's own self, similarly the lives of other creatures are also equally dear to them. Those who realize this truth are the real sadhakas'.

In this phase of sadhana, such sadhakas feel that all the living beings are their own. In sympathy with the joys of all living beings, they help all creatures.

And you know, this charm of life is not only associated with flora or fauna but with all entities, even with inanimate objects - gold, iron, water, everything - because everything is living in this universe, everything is dancing in the rhythm of Parama Purusa.

But where such a mentality is lacking, where people are guided more by Ahamtattva, they say, 'I am doing, I am giving, this was done by me, etc.' This finally culminates in the pure-I feeling (Mahatattva) which is not affected by any sense of ego or vanity. But though people at this stage are moving in the path of sadhana, still there is some defect in them. Their minds do not inspire the lives of others, their minds do not touch the minds of others. They do not reach the sweetness of others' I- feelings for they are too preoccupied with themselves. Their approach is defective; their path is not the path of Neo-Humanism.



And when the spiritual aspirants enter the final phase and become one with Parama Purusa, certainly there remains no duality in them. They will realise the fact that everything is in Him, everything cometh from Him, remaineth in Him, and goeth back to Him. There is no question of any duality. Everything becomes theirs, and they become everyone's.

So under such circumstances, such people cannot say that 'I am the Messenger of God, and what I say is the Way. Those who follow me are the blessed people, and others are the cursed people.' Those who think thus are not guided by the spirit of universalism, and it should be understood that they can never attain the Supreme Goal in life. They are neither apostles nor prophets, nor are they realized souls. They themselves are following a defective path - and they also explain things wrongly to others. People thus far have obeyed them out of fear, but in fact they have merely confused others.

#### TRAGIC NEWS FROM INDIA

News has just been received that on Friday 6th of May, a tragic car accident took place in India involving two of our most senior and respected Dadajis.

We are grieved that our beloved brother Acarya Girijananda Avadhuta, the General Secretary has lost his life.

We pray that our beloved brother Acarya Sunitanandaji Avadhuta, the Rector Master of Anandanagar, will survive the very serious injuries he sustained in the accident.

Now the last question is that those who are established in Cosmic Cognizance, Cosmic Cognitive Principle, certainly do something for the universe both in action and thought. Those who do not do so are either far away from that Supreme Stance or missed that Supreme Stance at the last moment, just before attaining salvation.

But those who actually attain the goal of salvation, of final emancipation, must establish themselves in Neo-Humanism just on the eve of their final merger with Parama Purusa - may be for a few moments only - otherwise it is impossible for them to establish themselves in perfect spirituality and attain Parama Purusa. Neo-Humanism is the last word for attaining Him.

Those who did not accept Neo-Humanism from the beginning - who accepted it just before the final stage - also followed a defective path. Perhaps they did not lose anything personally but there was certainly a collective loss for the whole humanity, for the world was deprived of their service. Had they accepted Neo-Humanism from the very first step of their spiritual movement, then the trees and plants, the animals and other creatures - all the animate and inanimate worlds would have benefitted immensely. But as they did not accept it in the initial stage, so the world was at a loss.

And those who have been declared as being established in pure spirituality, in perfect spirituality, but show no reflection of Neo-Humanism in their external dealings - those whose minds are assailed by divisive tendencies, who want to keep one community separate from another and create confusions in the minds of others in the name of scriptures - it should be clearly understood that what has been said about those people is not true. If the path one follows

is not true then it is not impossible to reach the goal. Neo-humanism is the only way - human beings will have to accept it, today or tomorrow.

D.M.C., Ananda Nagar  
1st January 1983.



# Auckland news



## MARRIAGE CEREMONY

Underneath the tree of wisdom  
the changing seasons  
in joy move one step closer  
to maturity -

where two individuals  
side by side  
speak about existence.

Touch magnetic,  
instilled in the aurora  
of each other's shadow

together in mutual trust  
they surrender  
their union of souls in destiny.

Circling  
in a ring of purity,

growing  
in wisdom and serenity,

challenged by the demand  
to live in co-operation,

exploring creative possibilities  
to solve the many mistaken moments,

tolerating the failures,  
yet in love still persisting

their human potential moves on  
working for the benevolence of civilization.



Dharma dena





Namaskar from Auckland unit!  
Our year here started sweetly with visits from Divisti, Druva, Giita, Siita, Satyavan and all the children, and with other new margiis staying in Auckland over Christmas and the New Year, our dharmacakras were attended by about 25 margiis, which was a very strengthening experience for us all.

Dada Japasiddhananda arrived late January and spent 2 very inspiring weeks here, during which RDS was held, a public talk was given, as well as a ho use talk at Guruvati and Kapil's place.

Dada was able to visit the land for the new master unit and also the margiis who will live there initially

A very beautiful retreat was held amidst the idyllic native bush in the Waitakere ranges, with 4 dadas and 1 didi, 30 margiis and 15 children attending. Radha and Harideva from Nelson told stories from India and we got our first sweet taste of Prabhata Samgiita. Dada Japasiddhananda gave some very thought provoking classes and also a good review of our sector's activities.

Little Shankar, Krsnamitra and Cheree's son, was lovingly welcomed amidst us when he had his baby naming ceremony at the end of the retreat. The highlight of the retreat was the very blissful wedding of Dharmadeva and Jyoti, so much flower throwing, smiles, hugs and namaskars, made it such a special occasion as we don't have many weddings in Auckland. After the wedding came such a devotional evening of bhajans, songs, poems, stories and Prabhat Samgiita. A wonderful retreat!

The weekend before dada left, our five acharyas very spontaneously decided to go up north to Dargiville and do pracar at a weekend music festival held there. They were joined by Shanto, and four margii families. On the Sunday morning sadavrata was done by serving a healthy breakfast to about 60

people, after dada Nirainjana woke everyone with his magical flute playing.

Our Auckland jagriti is really coming together; the garden is really flourishing. Jyoti has converted the back half of the garage onto a beautiful little pottery studio, and Dharmadeva is said to write his best poems there.

Living at the jagriti are Jyoti, Dharmadeva, Laksmi, Visnu, Ananta and Haresh, Pat and Peter. Sadavrata and service is done at an elderly peoples home every Sunday afternoon. Every second week RU discussions are held, at present we are working on our stance towards Maori land rights and sovereignty of Aotearoa; its a deep issue that affects us all.

At long last we have enough sisters in Auckland to get a sisters unit going, and every Tuesday evening we Prabhat Samgiita and D.C. The chance for an amazing womens project has arisen. It will be a Women's COoperative Bagal Bakery (brick oven) with a shop front, sisters house and music and sadhana hall, plus scope exists for lots of other exciting things.

Years of struggle and Auckland has at last the beginnongs of a Master unit. A beautiful piece of land, 1 1/2 hours from the city with 4 existing houses on it plus a huge barn and other farm buildings. Living there at present are Indranii, Satya and four boys with Indranii awaiting the arrival of her 5th very soon, Satitra and her 3 children, Krsnamitra and Cheree and Shankar. Madhurii, Gopal and their 3 boys will be moving there shortly. Dharmacakra will be held at the farm once a month with margiis from the city having a working bee there on that weekend at the same time.

Our new Master Unit





# Love of the best kind

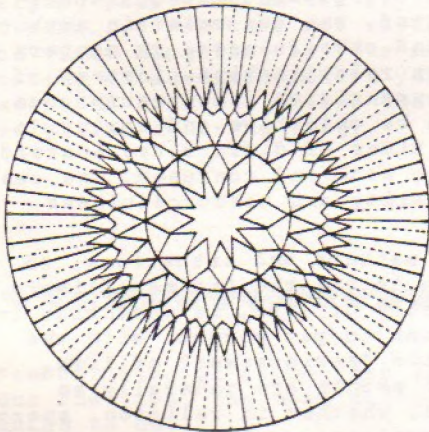
Like a Cosmic lover, He leads me along a dark and enchanted forest path and as my mind became absorbed by the trees and plants He waited inside my heart as the most delicate and tender rose.

The more lost I became in His forest the more I felt abandoned. So I longed for Him and He would guide me back to Him, only to realise He'd never left me. He'd always wanted me, loved me, and always been there with me. And I would cry, be renewed again and let my heart melt with His tenderness as we became inseparable.

Again and again, separation, fear and longing would turn into overflowing love and fulfillment. His words, gestures, looks would reveal my deepest desires, longings penetrate my brittle protection and gently, mysteriously uncover a small bud - trembling and victorious.

BABA's words were:

"Am I in love with the moon, no, I am in love with the moonlight, it is so close to me".  
(at the first night at Anandanagar)



Later, at Ranchi:

"The inner chamber of my mind is always open to my Lord, I am always ready to welcome You."

BABA is my Mission in life. He is my strength, my struggle for love, justice and equality in society. Giving the inner spirit of one song He said:

Those who have true love for humanity these should be the true leaders. The entire universe is rhythmic nobody can remain detached from this world. Everything is expressed in its flow, nobody can remain detached from this flow. If anyone tries to remain detached you should say.. no, no no. All humanity is waiting for you, everyone is your equal, take everyone with you... don't think anyone is of a lower class. Raise all those who have been oppressed".

I can only say now, that by His example, I pledge my life to His Mission.

by jyotsna



# Prabhat Samgiita: An Oasis in the desert of seriousness

A single word from the Guru is more valuable than the most precious jewel.

To some, this statement may appear to be a gross exaggeration, tending even towards dogma. Yet to a sadhaka who has known and experienced the Guru, it is an unquestionable statement of fact. To a person in the desert about to die from thirst, a glass of water is unquestionably of more value than a diamond. So too for the sincere spiritual aspirant, thirsty for spiritual knowledge and direction, are the teachings of the Guru.

If a single word from BABA is so valuable to His devotees, what then can we say of Prabhat Samgiit? Anyone with the good fortune to have been present when He gives Darshan while His devotees sing Prabhat Samgiit, would testify to the delightful sweetness of the occasion. Without a doubt it is the most blissful phase in the history of Ananda Marga, and the far-reaching effects of Prabhat Samgiit are unfathomable.

My initial reaction to the songs, apart from purely enjoying them, was to wonder why BABA was giving so much time and emphasis to them when there are so many other important things He could be helping us with: revealing the mysteries of the universe, solving the political and economic crises that humanity faces, eliminating hunger, disease and warfare from the earth, and other such tasks worthy of His attention. I have since discovered that I was not alone in contemplating this question, and so this article is being written - to give one person's impression of the value of Prabhat Samgiit.

Prabhat Samgiit strengthens us spiritually, enhancing our ability to do the work.

When we consider the vast scope of BABA's teachings and programmes we see that He has already given so much more than we are presently able to materialize and put into practice. Surely then the most valuable thing for us, individually as sadhakas and collectively as concerned human beings, is to raise the quality of our spirituality.

A strong spiritualist can achieve what most would not even attempt, but spiritual strength is not attained through repetitive exercises, philosophical understanding, painstaking sacrifices, strict discipline, or even devotional practices. Spiritual strength requires to be spiritual as distinct from doing things that are spiritual.

The internal emotional state, the attitude and the ideation of a person while performing actions of all different types is the test of their spirituality. The quality and efficiency of our work is greatly enhanced by spiritual strength. In administrative and laborious work, instead of becoming bored and disinterested, one can maintain enthusiasm and cheerfulness; in matters of human relationships, instead of being insensitive and presumptuous, one can be objective and caring; and in times of difficulty, instead of being weak and confused, one can have clarity and resourcefulness.

In all matters and situations, to be able to see the Divine artistry and poetry of life, is essential in order not to get bogged with the otherwise "seriousness" of life. Because people are generally so serious, whether in religion, sport, work, business, politics, or relationships, the resulting expectations and attachments breed tensions, mistrust, and other negative qualities.





A persons whole emotional and mental state becomes affected, and one's spiritual practices are also inflicted by this seriousness. Meditation and kiirtan become dry like the desert, devoid of the exalted, joyous love that is devotion. Naturally enough, there is very little progress, and the whole spiritual effort seems to be just to prevent the seed of spirituality from shrivelling up in the dry desert-like heart.

Singing is a natural expression of happiness and joy, and has been used by persons on different paths such as yogis, sufis, christians etc.. Great spiritualists like Caetanya Mahaprabhu, Tagore, St Francis, Milarepa, Yogananda and others often expressed their devotional sentiments through song, and inspired and affected those who he heard them. Songs have an affect both by singing and hearing them, and because of their rhythm and tune they have a tendency to linger on in the mind. Advertising companies have discovered this, with the result that you may sometimes hear people humming, whistling or even singing advertisements as they go about their day!

By singing and hearing Prabhat Samgiit as often as you can, you are merging your mind in the expressions of BABA..., you have His rhythms and tunes lingering in your mind instead of advertisements, you accept an attitude to life that is truly like a Divine Song.



Prabhat Samgiit shapes and redefines our ideation, the most difficult thing to do.

Even when we practice sadhana, we still find that our ideation both during sadhana and during our daily lives is a very subtle, undefined and variable flow. For example, two people may be meditating using the same mantra, both endeavouring to feel that "I am One with the Supreme Consciousness" but their actual ideation might be completely different. One might be motivated by feelings of, say, curiosity, wanting to find out what is the Supreme, whilst the other might be motivated by feelings of loving surrender, wanting only to give love and joy to the Supreme. In the first, the sadhaka feels the Supreme as a powerful, impersonal and all-encompassing entity, whilst the second feels that the Supreme is in a warm, intimate, and personal relationship with her/him.

To point out the subtleties involved in proper ideation is, of course, helpful, but songs have the power to reach and influence the ideational realm where words alone may fail. So it is essential that the influence of the songs be a positive one. Whilst there are many many spiritual and devotional songs already written and known, the effects of these songs upon the ideation are not necessarily always of the highest order.

The sentiments expressed depend upon the sentiments of the composer, and this is the unique specialty of Prabhat Samgiit. Through hundreds of songs, BABA is expressing the intricacies of a proper relationship between the individual and Parama Purusa, between the devotee and the Lord, as only He can.

Some may feel that the songs are superfluous when we have already got the powerful practice of kiirtan. Kiirtan is essentially a devotional form of pratyahara (withdrawing the mind from the external world) and dharana (concentrating the mind), and is especially used to prepare the mind for



dhyana (meditation). Kiirtan is for subjective approach, our effort towards Oneness with the Supreme Consciousness; Prabhat Samgiit covers a range of songs which can be included as kiirtan, as well as songs about Neo-Humanism, Prout, the spiritual struggle, marriage, death, etc. - in other words, Prabhat Samgiit helps also to shape our ideation in our objective adjustment with the world around us.

But most of the songs are in Bengali, and I don't know Bengali!!

Cheer up! Even if you don't know Bengali, you can still get most of the benefits from His songs.

Last September, BABA was at Anandanagar and I was fortunate enough to be there. One morning as He was returning from fieldwalk, a number of Dadas and Didis stood by BABA's room singing Prabhat Samgiit. As He was passing us to enter His room, He stopped and translated into English the song we had been singing. For a few of us there, this was a special Grace as our knowledge of Bengali was insufficient to appreciate His songs. Inspired by His translation into English, we sat down discussing plans to have all the songs translated so that we could sing them in English. Suddenly a Dada came out of BABA's room and called everyone for an announcement. BABA had just explained to him that the songs should be translated only to give the meaning, but should be sung in the original Bengali only. BABA had explained that in translating written prose, 25% of the charm is lost, in translating poetry, 50% of the charm is lost, and in translating songs, 75% of the charm is lost. This is because songs have

four qualities: Rhythm, Melody, Language and Ideation. So singing in Bengali we lose only the language quality and keep the rest.

When we consider that the Bengali language is a very rich, expressive and poetic one, and that it is very near to Sanskrit, there is obviously a lot to get from its vibrational effect. In any case, it is pleasant and mind-expanding to hear music and songs from other cultures and in other languages for music has the transcendental artistic quality of being able to reach a person's heart without involving the head (intellect). Besides, many of BABA's songs have tunes from many different countries and cultures. On one field walk, BABA sang a few lines of one song and commented to me that that song incorporated Irish, Iberian, Belgian and Scandinavian tunes.

Regarding the importance of Prabhat Samgiit, we can as always learn by the example that BABA Himself is giving us. For the past 9 months, His major emphasis has been on Prabhat Samgiit. During Darshan and field walk, He talks about Prabhat Samgiit, and even the January DMC discourses were about Prabhat Samgiit.

None of us can claim to be more busy or carry more responsibilities or burdens than BABA does - indeed none could even make a comparison - yet He finds the time to compose the songs and to teach them to us. Obviously He wants to inject us, and thereby the programmes and activities of Ananda Marga, with the sweetness of devotion to flow with and dance with the rhythm of Parama Purusa. Why not give Him the chance to make us the way He wants us to be - throbbing with energy and dancing in ecstasy. You can see who is into Prabhat Samgiit by the sparkle in their eyes.

Ac. Japasiddhananda Avt.





# DHARMA PRACAR

Helping people to understand the true human nature and the purpose of human life is called dharma prac'ar. In my endeavour to participate in such a benevolent cause I have learned many things and I am sure I will continue to do so in the future. In the following paragraphs I will try to relate some of these for the benefit of those who are contemplating to play a similar role in dharma prac'ar and also to share with those who have had similar experiences.

I feel the paramount experience of all has been the types of people I have had to deal with. This gave me the true feeling of diversity of human nature which is rather difficult to be categorised. But for the sake of simplicity I will use a classification based on that of Paramhansa Yogananda in his book "Man's Eternal Quest".

From spiritual point of view, there are two broad categories people can be classified into; religious and non-religious. The latter group consists of atheists and agnostics who are materialists and do not accept anything beyond matter and energy. Most of these have a "shut the door" approach to spiritual science which they call pseudoscience. I have found the efforts to open their "doors" repeatedly futile in spite of defeating them at their own logics. This is the stubborn, "I know all" groups. However, a minority of these are those who are victims of religions. This victimisation has occurred at both levels psychic and physical. The extent of hypocrisy in preachings and practice of religions is no secret to anyone. This has been the most prominent cause of psychic victimisations leading to growth of this group. The Physical victims of religions have been those who have failed to pay their regular financial contributions to the religions. Some of these people have been either officially evicted from their religions or have been subjected to "silent action" by authorities and "good followers. One such example was of a man whose children were expelled from a religious school because he repeatedly failed to pay his regular contribution to the church when he was unemployed. All these people are not necessarily innocent in their predicament but expulsion from the "kingdom of God" which extends to the every nook and cranny of this universe is not understandable to any reasoning mind. This group is prone to good reasoning after the initial shock.

Then there is a group of non-religionists who are disillusioned with religions. They are thinking people who have reacted to dogmatism, irrationality and hypocrisy of religions although they do believe that there is a controlling entity in this universe. I have found that a great deal of prac'ar is possible in this group inspite of initial resistance. The resistance offered by this group is mainly because of the misconception that religions, God and spirituality are synonymous. I found that once I was able to break this barrier by bringing home to them that God-experience is one thing and being religious is quite another, the sailing was smooth then on.

The second broad group is religionists. There are various kinds of religionists in the world. One of them can be best described by quoting Yogananda, "there are those whose approach to religion is wholly emotional when their feelings are played upon too much, they become hysterical with religions. But in an extreme display of emotions one loses touch with God. Emotionally excitable types want "pep" in religion, when you lecture from the intellectual plane they fall asleep.

It is too dull, they say. But playing upon others emotions is simply juggling with their minds, it is not giving them truth or God". One is likely to confront these types in great numbers. These are the "shoppers" in spiritually who "shop" from one religion or sect to another not in true search of God but in vain pursuit of excitement. It is true, one should test and try many before staying with one but in the end s/he has to cling to one and a true seeker always finds one to cling to. In one of my series one sister complained on the first day that she did not feel anything during the meditation we did together, she was never seen again. These thrill-seekers are not total waste of time and energy although it may appear so in the short term. One has to be cautious about being over-assertive and promising them rose gardens. I believe one should try just to sow the seed of spirituality in them with minimum of fuss which hopefully will grow one day in a plant if not in a tree, after they grow tired of thrill-seeking.

The intellectual religionists are those who seek delight in theological and philosophical concepts. They are self-flattering people and assume that they are at higher levels of divine understanding. They are easily recognisable by their lack of devotion. About them Yogananda says, "But intellect



ation, also, is only another kind of "juggling", a different form of mental juggling does not give the seeker what he really needs any more than those over-stirring of "souls."

Then there are dogmatic religionists who cling blindly to dogma which they repeat like parrots without really understanding or having realised. When asked a question, "they quote scriptures and tenets like spiritual victrol-grams". It is futile to reason with them, in any experience. They pretend they know all and are convinced that if you don't follow what they do, you are doomed. I have found this group most frustrating for prakar work.

The other extreme of dogmatists are the liberalists. "He follows everything" says Yogananda, "in the belief that he is being broadminded. He says all spiritual paths are good therefore I will not bind myself to any one of them." One should never try to overcome these false liberalists by being dogmatic. Usually they respond to a cautious approach and exhibition of wisdom.

Another group, I call spiritual gypsies who have a faint urge to seek God but they are overwhelmed by their inner weaknesses mostly imbibed from their environment. Any attempt to part them from these weaknesses gives them great feeling of insecurity which forces them to move on to something else which nourishes and shelters their weaknesses. My approach to this group has been sympathetic but firm. I make it abundantly clear to them that dharma does not shelter weaknesses, rather it rids one of weaknesses. I am sure of the successful outcome in this group.

What I call spiritual refugees are just a variant of the above group. They are slave of the habits and weaknesses. They can hardly be called seekers. They are not in search of God but of refuge for their lower nature. Only divine grace can transform them.

A word of warning is appropriate at this stage. The above classification should not be used as a guideline for prakar work. It is just an experience of one man. This may help others in the same situation to prepare themselves psychologically and to expect such experiences and thus avoid frustrations. I have succeeded a great deal in preventing frustration by reminding myself of the Truth that I am not the doer but only His instrument, when the outcome has been favourable and when the result has been adverse I suggested to myself that it is His Universe, He will run it the way He likes, who am I to interfere with His plan, this attitude gives a great deal of poise necessary to do prakar.

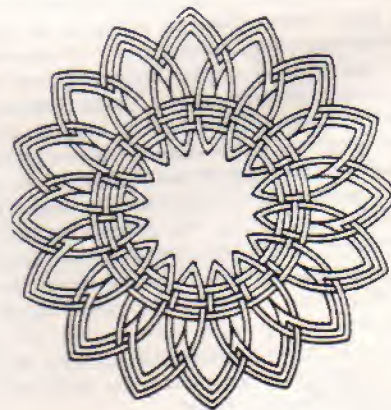
There are many many pleasant experiences I have had during my work which are hard to describe. On occasions I was not at all prepared to give a talk and when I stood in front of my group I closed my eyes, said my guru mantra and spoke inwardly "Lord, I do not know what to say. If you want them to know something you only have to speak to them". This has had instant effect and I found on such occasions the group was most inspired. Such instances have had marvellous effects on my sadhana. I felt as if I was one step closer.

At times while talking to the group I suddenly found answer to the long standing questions and doubts for no apparent reasons. This was associated with the feeling that someone from somewhere just put it in my mind. And I knew who He was? On one such occasion when I was quite absorbed in talking I felt goose pimples all over and pressure at the top of my head which would be sahasra cakra. This was a kind of pleasant pressure. One brother in the group, who could read others aura, interrupted "your aura has suddenly changed. It's much wider and pulsating." Later he explained that it indicated that I was perceiving some other vibrations. I do not know the truth in that but I do know the feeling was great for a few days.

I also learned that no effort is ever useless. By acting we set the wheel of karma in motion which is bound to have its reaction. It is good that we are not aware of these reactions. Let Him take care of them and thus be free of samskaras.

I will conclude this experience by quoting Yogananda again, "One true seeker is better than a thousand converts".

Jitendra





# PRABHAT SAMGIITA

The full set of 17 professionally produced cassettes is available by order to the Sectorial Office. The cost is \$65 plus postage. ( \$30 deposit & \$5 weekly for those economically disadvantaged )



Human civilisation is not a flower but a beautiful garden with innumerable scents and so many varieties. We should take proper care of this garden of civilisation. We must take proper care of each and every flower.

Shrii Shrii Anandamurti.

## DECEMBER D.M.C.

The Dharma Maha Cakra held this year in India was very special because of the dual theme that Baba had given - Neo-Humanism and PrabhatSamgiit. The location, Ananda Nagar, was particularly beautiful because of the recent arrival of plants from all over the world, so soon the whole property will become like a huge garden. Baba's garden is now filled with blooming roses and many other plants. Before the DMC program started Baba would walk in the garden at 11.00 a.m. and 9.00 p.m., while all the Margiis would be singing His songs around the perimeter. Baba would occasionally interrupt the singing at the gate and give a short discourse on the meaning of the song being sung, and then carry on walking.

When the Darshans began in the pandal Baba would come in the morning and evenings. The system was that we would sing one song, then Dada Vijayanandajii would give a translation, then Baba would give a discourse on the meaning. These darshans were very sweet, especially when Baba would correct our singing by singing Himself! In one of the darshans Baba said that "Perfect spirituality is our goal, our desideratum; and Neo-Humanism (all human expressions and all expressions including flora & fauna) is our approach". Later on he stressed the idea that we should become aware of the effect of Prabhat Samgiit and Neo-Humanism on our personal life, collective life, all Margiis and all non-Margiis. He is now spreading His subtle ideology around the world through these two dynamic programs.

Every afternoon and every night many Acaryas would sit just outside Baba's room and sing His songs for hours. At regular intervals Baba would interrupt us and sing a little to correct our interpretation of the tune; and Baba singing in this stillness was really joyous experience for all present.

We (the foreign Margiis) had to leave the very night of DMC (at 2.00 a.m.) due to some small problem with the local authorities. Most of us made our way to Calcutta where we waited for Baba's return, but it turned out that He went to Ranchi and decided to stay there for some time (He said the water was very good). After a week in Calcutta many Margiis went to join Baba in Ranchi, but I had to return to Australia so I left without seeing Him again. My whole trip to India was very blissful and filled with a sweetness I had not experienced before. I hope that every Margii can feel this same sweetness from learning Babas songs, and also go to see Him in India at the earliest possible opportunity. He said this would be a joyous year for all, and with His songs filling the air this is a certainty.

Ac. Brahmakrpananda Avt.



# Tantra and Kali Yuga

## The benefits of Kali Yuga.

According to the Indian tradition each Age has its Scripture, yuga-sastra, governing and leading the life of the people in the rightful direction. In the Satya Yuga (Golden Age), says the Kularinava Tantra, the Scripture is Sruti, the Revealed Word, the Veda; in the Treta (Silver Age) Smriti, that which is remembered and promulgated by the Rishis in the form of Sastras and Smritis; in the Dvapara (Copper Age), the puranas, treatises which convey the doctrines of the Vedas and Smritis in a popular garb, myth and story; in the Kali (Iron Age), the Tantra.

The Tantras are considered by their adherents as the Sastra supreme for the current age of Kali when humanity is labouring under a heavy load of adharma, Untruth and Unrighteousness. It is not practical in this age, they point out, to practice all the rituals and austerities enjoined in the Vaidic system. Neither the individual capacity of people nor the condition of the collective environment of modern societies is favourable to their practice. For such an age the Tantra Sastra provides the most practical and sure guide for the achievement of the goal of life which lies not only in its liberation from the hold of Ignorance, mukti, but also in an ample satisfaction of its basic urges for self-existence, self-affirmation and the delight of their fulfilment, bhakti.

from "Studies in the Tantras and the Vedas"  
by M. P. Pandit

One morning Maharishi Vyas, the author of Srimad Bhagavat and other immortal masterpieces of literature, was taking his bath in a stream near his mountain cottage in the Himalayas when the celestial sage, Narad, chanced to pass by that way. Vyas was singing praises to Kali Yuga, and when Narad heard this he was overwhelmed with astonishment. He interrupted Vyas and asked him what was the meaning of praising such a vicious and wicked age. Vyas, however, was renowned for his practical wisdom and in that sphere neither Narad nor anyone else was any match for him. He replied that Kali Yuga is the best of the four yugas because in this age it is easier to attain spiritual liberation than it is in other yugas. The reason is that for liberation of soul and spiritual enlightenment the main practice required is introspection. This practice is easier in Kali Yuga because the mind feels so much torture by its association with its external environment that it would eventually prefer to retreat within, where it feels more comfortable.

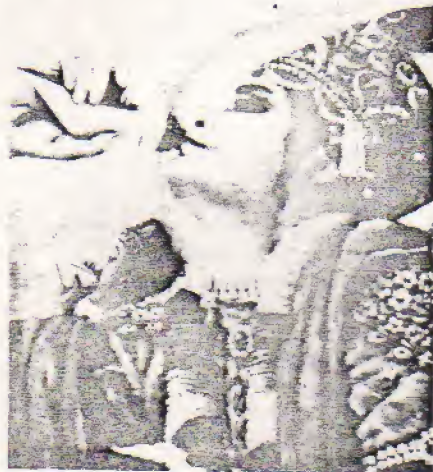
In the other yugas when the environment is much less hostile there is naturally less inclination by the mind to delve within, and so it is more difficult to realize the Self, which is the Pearl of Great Price.

"This", replied Vyas, "is why I am praising Kali Yuga. In this Age those who desire to have Self Realization can attain this state more easily and more rapidly."



The symbol of this Kali Yuga is a figure on a horse, with a raised sword in his hand. It is the symbol of the incarnate Avatar of this age. It is the symbol of the Sadvipra. The horse indicates the speed with which the Sadvipra will work. By their speed they will bring about the desired change. The masses will flock to them for their leadership. The raised sword indicates that they will always be ready to strike against the evil forces. He is the incarnate Avatar who will lead humanity to light. But all of you are Avatars - incarnations of God. You will be the Sadvipras. You will stamp out the immoral, evil forces. And when there is great turmoil and even the Sadvipras are troubled, Maha-Sadvipra will come to save humanity. So work with this infinite speed, He is with you, success must be yours.

Attributed to Shrii Shrii Anandamurti.





# POSTSCRIPT: THE BANGKOK THREE FRAME-UP

Confidential documents released by the US State Department reveal that, in February 1978, US Secretary of State Cyrus Vance 'insisted' that the Thai Government proceed with the case against the Bangkok Three. However, both American and Australian officials in Bangkok believed the major charge of the case to be false.

Cables released in the USA, under the Freedom of Information Act, show that in February 1978 Cyrus Vance cabled the US Embassy in Bangkok. He said that there were no grounds for extraditing any of the three to the USA and that the Embassy should "insist that RTG (Royal Thai Government) proceed with the case through its own legal system".

However, in April 1978, American official Whitehouse cabled the Secretary of State in Washington. He said that: "The Australian Embassy does not know why the charge sheet refers to Australian Embassy Installations since it believes neither the documents nor informants substantiate such a conclusion."

The Americans accept this conclusion, having also seen all the evidence, but the cable goes on to say that, though there was no evidence, both American and Australian officials believe that an Air India office was a "target".

The interesting points raised by these cables are: a) Why should the US Government have to "insist" that the Thais proceed with an internal matter of Thai law, if it was bona fide?; and b) Why didn't the Australian and American officials inform the three - American and Australian citizens entitled to their assistance that the evidence did not support the major charge against them?

Such information, available at least four months before the three were released (in August 1978) may well have avoided the need for the 'plea bargain' that was eventually struck. In the event, the three accepted the minor charge (possession of explosives), though it was false, in return for the major charge (conspiracy against the Australian mission) being dropped.

The choice between immediate release and indefinite imprisonment was a strong incentive for such a 'bargain'. But if the three had known that evidence did not support the major charge, they may have successfully fought the false minor charge too.

American and Australian officials were apparently not interested in assisting their citizens and thus contributed to the wrongful convictions in Bangkok. The full role of the US State Department (famous for its 'dirty tricks' department) in the case has not yet been revealed.

G  
4/83





# SATYA

Due to the importance Baba places on the principle of Satya and for my mental purification I am reproducing below the principles He has given regarding our choice of words, criticism etc.

In Yama & Niyama, our level of mastery of many principles is reflected in our speech: Ahimsa - to cause the least possible harm through one's thoughts, words and actions.

Satya - the benevolent use of mind and words.

Brahmacarya - The Supreme alone is manifesting in all the forms and situations around us. He plays out various dramas to teach us to love, find and serve Him in all. If one is criticizing the roles He chooses to play rather than learning from them to be more loving and to connect one's own conduct, one is failing to see the point of His lessons.

Shauca - One should not pollute one's mind with negative thoughts but rather keep it occupied with our foremost duty\* - the repetition of Iista mantra.

Santosa - work positively for the upliftment of all rather than grumbling about how things fall short of the ideal.

Svadyaya - we must study regularly and take to heart the guidance Baba has given us in our Conduct Rules.

Every single one of the Fifteen Shiilas\* has direct relevance to our choice of words and criticism. After criticism has been justified by saying that the offender is acting against the collective good and is thereby not eligible for forgiveness. This point falls down when one studies Baba's precepts in Carya Carya. Forgiveness and magnanimity of mind are both involved in the realization that we are all one. "There but for His grace am I". If someone we are working with fails to live up to the ideals of the Marga, we must look at our own inadequacies in giving them support and inspirational satsaung in their times of moral weakness.

Points 3 & 5 which deal with internal and external self-restraint are obviously necessary for the implementation of all conduct rules.

Readiness to sacrifice everything of individual life for ideology - if we are supposed to be ready to lay down our lives for the unity of the Marga, we must have moral courage not only to remain aloof from the criticizing, condemning, mudslinging and groupism that creates fissures in that unity, but also the moral courage to stop any such talk that we may hear from happening.



"Sweet and smiling behaviour" is not possible when one is engaged in negative, critical talk or gossip. Baba suggests that rather than wasting our time in talkativeness, whenever Margis come together they may make use of that time in His service and in singing kiirtan.

"Setting an example by individual conduct before asking anyone to do the same - often Margis most vocal in criticism are not doing much themselves for His mission and hope to build their prestige by attacking the human imperfections of more dedicated workers and His acaryas. This is an adharmic tendency which no one should encourage by listening to or repeating the accusations made. If serious charges are verifiable, they should, without being gossiped about, be dealt with as mentioned in the "Social punishment" section of Carya Carya I. It is noteworthy that, in the section on Self-analysis, Baba specifies that even if the fault is of such a serious nature as to merit public punishment, still the nature of the offence must not be disclosed. This makes it clear how much Baba wants to prevent our minds from being polluted by the thoughts of others' mistakes and shortcomings.



In Carya Carya Part II there are several points directly related to criticism. Chapt 1 (20) states that: "The major part of the slander in the world is based on falsehood. Some indulge in it unknowingly, some, because their petty interests are hurt, and others, under the compulsion of Himsa Vrtti (the mental propensity of harmfulness). With a cool mind you should explain this to the slanderer, but before doing so, make sure there is not even a farthings worth of truth in his/her statement. If there is even a little fault in you, you should keep your mouth closed and accept it all, and you should thank the person for pointing out your fault and request punishment.

In Chapt 3(5.6) Baba calls slanderers hypocrites and says they should not be forgiven until their natures are reformed.

Perhaps all these points are summarized in the social norms: "Do not indulge yourself in criticizing others faults and defects"; and, "While talking, always use respectable words about someone who is absent".

BABA NAM KEVALAM.

\*Ananda Vacanamrtam Part 14 page 6.

\*Fifteen Shiilas: 1) Forgiveness, 2) Magnanimity of mind, 3) Perpetual restraint of behaviour and temper, 4) Readiness to sacrifice everything of individual life for Ideology, 5) All round self restraint, 6) Sweet and smiling behaviour, 7) Moral courage, 8) Setting an example by individual conduct before asking anyone to do the same, 9) Keeping aloof from criticizing, condemning or mudslinging, and all sorts of groupism, 10) Strict adherence to Yama and Niyama, 11) Due to carelessness, if any mistake is committed unconsciously or unknowingly, one must admit it immediately and ask for punishment, 12) Even while dealing with persons of inimical nature one must keep oneself free from hatred, anger and vanity, 13) One should keep oneself aloof from talkativeness, 14) Obedience to structural code of discipline, 15) Sense of responsibility.



#### UNIVERSAL NUCLEUS

As the Creator  
you were the first, the first  
to witness a thousand universes  
opening -  
releasing tunes  
in lotus melodies.  
You were the first, the first  
to watch this multiplicity  
of individualities.

Years, years, countless years...  
And now they disappear.  
Pure is the macrocosmic wind  
enveloping all that is limited -  
our minds, sense of time, circumstances.  
And its centripetal force draws you nearer,  
closer to a nucleus beyond description.

Like definitions defying dictionaries,  
like tangential points intersecting,  
like a place without direction  
(where love is not composed of fractions) - Here  
mind throws itself into the graceful lustre  
of Spirit...

Eternity.

Perhaps this is our final wisdom?

Release,  
release me from my ignorance.

Dharma deva







Lord  
do you want me  
here?  
now?  
If so,  
use me  
as only You know how  
If not,  
take me  
whenever  
wherever  
and forever



# CAADA NEWS

## TAPES EXPOSE SEARY'S PERJURY

Secret tapes of NSW Special Branch interviews with Richard Seary reveal that he perjured himself on at least three occasions and discussed the possibility of killing members of Ananda Marga.

Seary was the chief prosecution witness in the 1978-79 conspiracy case against AM members Tim Anderson, Ross Dunn and Paul Alister and also made allegations against the men at the 1982 Hilton bombing inquest.

The tapes were released to counsel at the Hilton inquest but many sections were missing, misdated or edited. Despite this, they provide significant and startling fresh evidence to discredit Seary and the Special Branch backed charges against the three men.

Transcripts of a tape of 7 May 1978 have Seary asking a Special Branch detective: "If it comes to the point of me having to actually knock someone off what's my position then, say if I knock a margi off to stop someone else..?"

This shows the dangerous side to Seary in his fantasised 'special agent' role. The detective asked him to ring up instead, and Seary agrees to get to a phone "by hook or by crook".

Transcripts of a tape of 10 June 1978 actually show how one of Seary's Hilton bombing allegations was fabricated.

He had told the courts that Paul Alister had said in April 1978 that there would be "more trains and more Hiltons" if the leader of AM was not released from jail in India. However the Special Branch detective involved, Krawczyk, denied that he ever received such information.

The tapes show that Seary specifically denied hearing any reference to the Hilton bombing on interviews of: 27 April, 7 May, 15 May, 7 June and 10 June.

However on 10 June his Special Branch contact, Krawczyk, fed him a suggestion of "more trains?" (citing an incident alleged against AM in India), when referring to an article on revolutionary theory, and then asked "And more bombings - Hilton?" Seary obligingly responded: "He (Alister) said: 'There'll be more trains and more Hiltons' ... Those were his exact words."

Apparently not believing this contrivance, Krawczyk later asks: "Nothing has been mentioned about the Hilton again?" and Seary replies: "No, nothing about that."

Seary's fabrication of this 'admission' to alleged AM complicity in the Hilton bombing thus grew directly out of suggestions fed to him by Krawczyk.

Transcripts of an interview of 27 April 1978 show a similar alleged 'admission', attributed to Kapil Arn, to have been a fabrication.

Seary told the courts that Mr Arn had told him: "The police raided the (AM) Newtown centre after the (Hilton) bombing but they did not find anything as the place had been cleared up."

However, Krawczyk again denies having heard such information before the arrests of 15 June 1978. The tapes, which identify the exact date of Seary's conversation with Kapil Arn, now confirm this denial.

In the transcript, Krawczyk asks Seary: "Has Kapil said anything to you about the Hilton bombing or anything of actual violence?" Seary replies: "No, all he mentioned about the thing was that these two guys (in New Zealand) said they got arrested for trespassing."

The tapes therefore show Seary to have perjured himself about two separate accounts of alleged 'admissions' to the Hilton bombing.

Finally, the tapes disprove Seary's evidence in court that his knowledge of explosives was limited to being able to "light and run" and that he had no knowledge or experience of electrical detonators.

On 15 May 1978 he told Krawczyk about explosives and the effects of wounds by electrical and priming detonators. He said he had used both on many occasions.

TA  
4/83



# HIGH COURT APPEAL

The following is extracted from an article written by Govinda in Direct Action, a socialist newsweekly (May 3)

When the High Court began hearing the Alister, Dunn, and Anderson appeal on April 19 the stage was set for a new phase in the campaign to free three victims of the NSW Special Branch.

In June 1978 Special Branch agents framed us on charges of conspiracy to kill Robert Cameron, leader of the right-wing and racist National Front.

After two trials we were sentenced to 16 years jail. But this charge was just a pretext to blame us for the Hilton bombing.

If the High Court appeal is upheld, a retrial will be ordered: but in this case the Campaign for the Acquittal of Alister, Dunn, and Anderson will press the NSW government to drop the charges and immediately release the three of us.

We have already been in jail for five years and have been subjected to four major court performances at which Special Branch agent provocateur Richard Seary has repeated the same lies.

If the appeal is rejected, CAADA will press the NSW government for an inquiry into the Cameron case and for the release of Paul Alister, Ross Dunn, and myself.

Previous attempts to gain an inquiry were met with the objection that, as there had not been a High Court appeal, all the legal channels had not been exhausted.

The High Court appeal is an appeal from the unfavorable decision of the NSW Court of Criminal Appeal in 1980. The two main grounds are: that subpoenaed ASIO documents on Richard Seary should have been produced to the trial judge and that the trial judge wrongly allowed prejudicial cross-examination of the men.

As with most legal appeals, this is a technical one that does not raise all or even the most important issues of the case.

However, CAADA intends to bring to public attention a number of issues raised since last year's Hilton bombing inquest. These are:

- The inquest was a fraud, but it destroyed Richard Seary's credibility as a witness;

- Ross Dunn has since taken and passed a polygraph (lie detector) test in which he denied Seary's fabricated Hilton and Cameron allegations;

- The NSW Bar Association has refused to deal seriously with nine major complaints against the barrister who "prosecuted" at the Hilton inquest; and the spectre of possible Hilton bombing charges still hangs over our heads.

The present federal attorney-general, Senator Gareth Evans, wrote in a letter of December 17, 1982 to the Ananda Marga national secretary:

"I have felt considerable disquiet about the original convictions (of the Cameron case) and I am rather concerned about various aspects of the Hilton inquest. . . I regard it as

particularly unfortunate that the premature termination of the inquest prevented the crucial alibi evidence on Alister's behalf from being presented."

The last reference is to a fact that the NSW attorney-general's department had been aware of for some time. Paul Alister, accused by Seary of "confessing to the bombing," was in Adelaide before, during, and after the Hilton bombing. A number of witnesses have made statutory declarations to this effect.

However, the Hilton inquest became a prosecution against the three of us and the Ananda Marga in general. The motivation for this was, firstly, to prevent the inquest examining several direct allegations of NSW Special Branch and ASIO involvement in the bombing (Seary's allegations were used to terminate the inquest prematurely), and secondly as an attempt to maintain the credibility of Seary. If Seary had been discredited in his Hilton story, it would have reflected on the Cameron convictions, based as they were on his evidence.

ABC journalist Tom Molomby believes that, despite the cover-up, the inquest did effectively destroy Seary as a witness. Writing in the Legal Services Bulletin of February 1983, he comments:

"The evidence purporting to implicate the Ananda Marga (in the

Hilton bombing) was thoroughly discredited. . . The big development of the inquest was that it was proved beyond a shadow of a doubt (and over Seary's denial) that Seary has learned by heart the [1600 word, first version] account of the confessions to the Hilton bombing which he gave to the police on June 22, (1978). . .

"The obvious question is: why would anyone who wanted to give an honest account of something which had occurred only six days previously need to learn it off by heart? The obvious answer is: because it was not true, and learning it by heart was Seary's way of making sure of it."

Molomby's article also attacks the daily press coverage of the inquest, pointing out how headlines and stories gave a completely false impression of what was happening at the inquest.

At the termination of the inquest, when coroner Norman Walsh (of Lanfranchi inquest notoriety) refused to allow submissions by barristers for our case, Ross Dunn challenged the court to test his word against Seary's on a lie detector.

The entire Hilton smear, orchestrated by Special Branch, is based on just that: Seary's word against that of Ross Dunn and Paul Alister. Seary says they "confessed" to the bombing; we say Seary is

lying.

Ross Dunn has now taken a polygraph test on both the Hilton allegations and the Cameron case allegations. The results add to the proof that all charges against the three of us are false and fabricated.

The report of polygraph examiner, Bill Glare, reads as follows:

"This Office was informed that Ross Anthony Dunn, with others, had been convicted of conspiracy to murder Mr Robert John Cameron and, further, of attempting to murder named members of the NSW Police Force on or about the 15th of June 1978. This Office was also informed that Ross Anthony Dunn, with others, was alleged to have placed an explosive device in a garbage tin at the front of the Hilton Hotel, Sydney, on or about the 12th February 1978.

"On the 24th March 1983 Ross Anthony Dunn voluntarily submitted to a Polygraph Examination to investigate whether or not the above allegations were correct.

"He had previously signed a form releasing Security Intelligence Services and the Examiner, Bill Glare, from any liability which may result from this examination. He further consented to a public disclosure of the results of such an examination, irrespective of the results.

"There were no emotional disturbances indicative of deception on

this Subject's Polygraph records on the following listed questions.

"Q. Did you place an explosive device in that garbage tin at the front of the Hilton Hotel, Sydney, on or about the 12th February 1978?

"A. No.

"Q. Did you have anything whatsoever to do with the placing of an explosive device in that garbage tin outside that Hilton Hotel?

"A. No.

"Q. Did you tell Richard Seary on the 15th June 1978 that you had any involvement in that Hilton Hotel bombing?

"A. No.

"Q. Did you conspire with others to kill Robert John Cameron on the 15th June 1978?

"A. No.

"Q. Did you attempt to kill arresting police by detonating an explosive device at Yagobona on the 15th or 16th June 1978?

"A. No.

"It is the opinion of the Examiner, based on this Subject's Polygraph Records, that he was telling the truth to the above listed questions."

The polygraph test is taken after controls have been made of the individual's emotional response to a number of questions including those in which the subject must lie. Since the polygraph records four indices of the automatic nervous system, it is not possible to control or "doctor" responses to it.

Research in the USA shows polygraph reliability and accuracy to be around 90-95 per cent and polygraph evidence is used in US courts. But it is not yet clear whether NSW courts will admit it.

Ross Dunn says he would like Richard Seary to take up his challenge by submitting to a similar test.

The role of the barrister assisting the coroner at the Hilton inquest, Roger Court QC, has been challenged before the NSW Bar Association's Ethics Committee.

But despite their enthusiasm to prosecute activists Wendy Bacon, John Basten, and Peter Liverey, under the Bar Rules, the Bar Association was far less keen to take up charges against a member of their establishment.

They replied on March 22, pronouncing: "The Bar Council has resolved that the complaint be dismissed." No reasons were given.



## RECENT NEWS CLIPPINGS

# Govt fights ASIO disclosure on sect

From VERGE BLUNDEN

CANBERRA. — It would be undesirable in the interests of national security for ASIO to disclose whether or not it held any documents relating to the Ananda Marga sect, a Queen's Counsel told the High Court yesterday.

Mr Keith Mason, QC, was making submissions on behalf of the Commonwealth during the hearing of applications by Paul Shaun Alister, 26, Timothy Edward Anderson, 30 and Ross Anthony Dunn, 28, for special leave to appeal against their convictions for conspiracy to murder.

All three men are serving 16-year jail terms following their convictions and the dismissal of their appeals by the NSW Court of Criminal Appeal.

The Crown alleged that the three men were members of the Ananda Marga and on June 15, 1978 conspired to murder Mr Robert Cameron, the head of an organisation known as the National Front. It alleged that the accused men intended to detonate a bomb outside the Cameron's home.

The hearing of the applications for special leave to appeal to the High Court is before the Chief

very likely these accused would have been acquitted because he was the major Crown witness."

In his submissions on behalf of the Commonwealth and the director-general of ASIO, Mr Mason said the court had a duty to rule on claims made for privilege, as the Commonwealth had made in this case.

"There is a right, we submit, to make this claim even though it is to refuse to divulge even whether documents exist," Mr Mason said.

"Clearly this organisation (ASIO) should have the right to take the stance that it would not indicate whether or not documents existed, but clearly the court had a right to say that is not 'good enough,'" he said.

Mr Mason said the substance of the Commonwealth's claim was that it was undesirable, in the interests of national security, to answer a subpoena by indicating whether or not there were any documents of the type being sought.

"We would say the court may, although it need not, call for the inspection of documents as a step in connection with deciding whether or not to require production of documents," Mr Mason said.

Mr Mason said, however, the power of inspection should be "sparingly used."

The hearing of the applications will resume today.

## Ananda judgment reserved

From VERGE BLUNDEN

CANBERRA.—The High Court reserved judgment yesterday on applications by three members of the Ananda Marga for special leave to appeal against their convictions for conspiracy to murder.

The three men, Paul Shaun Alister, 26, Timothy Edward Anderson, 30, and Ross Anthony Dunn, 28, were convicted of conspiring on June 15, 1978, to murder Mr Robert Cameron, the head of an organisation known as the National Front.

All three men are serving 16-year jail terms after their convictions and the dismissal of their appeals by the NSW Court of Criminal Appeal.

They claimed a miscarriage of justice occurred at their trial because the trial judge set aside a subpoena directed to the Australian Security Intelligence Organisation.

The subpoenas sought all documents — if any exist — held by ASIO relating to information given by Mr Richard Seary, the principal Crown

witness at the trial of the three men.

Mr Ian Barker, QC, senior counsel for the three men, said they wanted to see if any reports Mr Seary made to ASIO were inconsistent with evidence he gave at the trial.

Mr Roger Court, QC, senior counsel for the Crown, said the trial judge was not bound to accept the Commonwealth's claim that any ASIO documents should not be produced, but was required to balance conflicting interests.

Mr Court said the Crown did not know whether any ASIO documents existed of the type sought by the applicants.

He said one course the High Court could consider would be to make an order which would establish whether any documents existed and then for the judges to inspect any that did exist and see if they could have been of advantage to the case for the defence.

Mr Court said Mr Seary was never asked at the trial whether he made any reports to ASIO and no suggestion was ever made that he was connected with ASIO.

Sydney Morning Herald April 20th

Justice, Sir Harry Gibbs, Justice Murphy, Justice Wilson, Justice Brennan and Justice Dawson.

In his opening submissions Mr Ian Barker, QC, senior counsel for the three applicants, claimed a miscarriage of justice had occurred because the trial judge set aside a subpoena directed to the Australian Security Intelligence Organisation.

Mr Barker said the subpoenas sought documents — if any — held by ASIO relating to any information given to it by Richard Seary, the principal Crown witness at the trial of the applicants.

He said the legal advisers to the applicants believed Mr Seary had made reports to ASIO.

Mr Seary had joined the Ananda Marga organisation shortly after the bombing outside the Hilton Hotel in February, 1978. The evidence was that Mr Seary had made reports to the NSW police Special Branch concerning the Ananda Marga.

Mr Barker said credibility was a "burning issue" at the trial and the applicants wanted to see whether any statements Mr Seary may have made to ASIO were inconsistent with evidence he gave at the trial.

The three accused men had denied any involvement in connection with the alleged plan to bomb Mr Cameron's home and they claimed they had been "set up" by Mr Seary.

"It must have been apparent to most people that

following from all the publicity after the Hilton bombing and following from the constant naming of the Ananda Marga that they were under scrutiny," Mr Barker said.

"Seary got into the organisation in the first place specifically to investigate the possible culpability of members of the Ananda Marga in that outrage.

"So this is not a case where disclosure of the fact that they were being investigated would really amount to anything very significant.

"It was known, on Seary's own evidence, that he was working as a spy for Special Branch and the fact that he might also have been, and possibly was, a spy for ASIO would not have much bearing on national security."

Mr Barker said the contents of any reports made by Mr Seary to ASIO may well have been of great value to the accused.

"Each accused gave evidence and the matter was very hotly contested with each accused asserting his innocence. The jury was faced with a major issue of credibility between Seary and the accused and between the accused and certain police officers."

Mr Barker said, "If Seary's credit had been shaken to the extent that the jury were in doubt about his evidence it is

## The bomb that sent shock waves through the nation

# "With Prejudice"

Director Esben Storm (MRC)

with David Slingsby, Max Cullen, Scott Burgess, Chris Haywood, Terry Serio & Richard Noble



"With Prejudice" is a powerfully dramatised reconstruction of one of the most politically explosive trials ever to be held in Australia.



A new film dramatising the Ananda Marga frame-up.  
Now showing at the Chauvel Cinema, Paddington Town Hall, Sydney.  
Screenings nightly (except Sundays) at 9.30 pm from April 28.



# This film grasps the nettle ... and gets away with it

**A**USTRALIAN films generally stay clear of contemporary political or social issues. *With Prejudice* is one film that unashamedly covers a controversial topic.

It's a dramatised account of the trial of Ross Dunn, Tim Anderson and Paul Alister — the Ananda Marga Three.

Their trial has been labelled 'the case of the century' in Australian law. It was this trial that led to the general opinion that the Ananda Marga Three were responsible for the Hilton bombing of February 1978.

On the word of a planted police informer, three men were accused of planning to kill right-wing National Front leader Robert Cameron. For this they were sentenced to 16 years' jail. The informer also revealed that in an alleged conversation the three admitted responsibility to the Hilton bombing. So far no charges have been laid for this crime.

*With Prejudice* follows the transcript of the trial, word for word. It raises serious doubts on the question of the three men's guilt and the honesty of the testimony of the police and their informer, Richard Seary.

Their evidence totally contradicts the testimony of the three Ananda Marga men. Which is fact and which is fiction?

The film lets the audience be the jurors. The director, Esben Storm, said: "One of the things I was trying to do was not be biased against anyone. I wanted to show that there were two sets of evidence and they were clearly in conflict. In the end you have to pick which side to believe."

In a courtroom situation it is hard to bring to life the people portrayed. "You are asked to play people who do exist who are now living and to make a sort of characterisation and say the words they actually said," Storm said. Storm felt it was important to relate their isolation. "A court room is like a

play and in that context the Ananda Marga Three were the outsiders. Everyone in that room had gone through that ritual before," he said.

He also feels that their fate could have befallen anyone: "They were three guys that anyone can relate to. Ross Dunn was an apprentice to the Victorian Electricity Corporation, Paul was a welder and Tim was a uni student."

Some of the cast members had no trouble in relating to their characters as some curious coincidences occurred. Terry Serio, who plays Paul Alister, came from a neighbouring suburb in Perth and surfed at the same beach as Paul. John Lay, who portrays Tim Anderson, had actually attended an Ananda Marga meeting in Melbourne where Tim was present.

The film was shot with great expediency. It was cast in a week and shot in two and a half weeks.

"One of the benefits of a time limit is you make a very spontaneous film. You have to make fast decisions, which is rare in films," Storm said.

The story does not end where the film does. At the moment an appeal is awaiting decision in the High Court.

If *With Prejudice* can be accused of only having topical worth, it stands as a relatively unique Australian film.

"In Australia there isn't a huge tradition of political films as there is in other countries," said Storm. "The Australian libel laws are very hard. Also, film is such an expensive medium that often the people who have the money aren't the ones with radical ideas and it's hard to get the two to meet."

Australian film making for the most part has been a little self conscious, preferring a romantic look at the past to contemporary issues or social satire.

"The question is whether there should be more social awareness in the society," Esben Storm said. "Film makers are part of that society. You'll get as much social criticism in a film as



(From left) Terry Serio, John Lay and Scott Burgess in *With Prejudice*, an Australian film on the Ananda Marga trial, now showing at the Chauvel, Paddington

you get in society. Australia is a young country and like young people Australians are insecure about criticism," he said.

To give the film a context within Australia and overseas, the Australian Film Institute is presenting *With Prejudice* as part of a season of conspiracy movies. The theme of the season is *Cover up and Confusion*.

In the season there are three foreign language films from France and West Germany, including Claude Chabrol's *Nada* and Volker Schlöndorff's *The Lost Honour of Katharina Blum*. There are three American films, including a little known movie *The Big Fix* with Richard Dreyfuss, Susan Anspach and John Lithgow.

The Australian films include the avant

garde independent production, *Against the Grain*. The movie had limited screening but has gathered a large cult following.

*With Prejudice* is the headlining first release movie during the season. It will be screening at the newly named Chauvel Cinema in the Paddington Town Hall until May 21.

Katherine Tulich

## The Hilton Bombing Inquest A Case of Unfair Trial by the Press Tom Molomby

There could be few better illustrations of the irresponsibility and ignorance of the Australian media than the coverage of the Hilton bombing inquest in Sydney in September and October last year. Evidence which was highly dubious was given prominent publicity, while evidence which deserved serious attention received none at all.

The Hilton inquest was terminated by the Coroner on the twelfth day at the conclusion of the evidence of one Richard Seary, who testified that two members of the Ananda Marga sect had confessed to him to having done the Hilton bombing.

Section 19 of the NSW *Coroners Act* 1980 obliges the Coroner to terminate an inquest once it appears to him that there is a *prima facie* case against anyone. One of the unfortunate consequences of this provision is that the person concerned is denied any opportunity to produce evidence in his defence, however conclusive it may be. The media do not understand this, nor do they understand the nature of a *prima facie* case. 'Coroner recommends Hilton charges' was the ignorant version on the front page of the *Australian*. Although other reports

did not misrepresent the matter so directly, they implied by the prominence which they gave to the termination of the inquest a far greater significance than it really possessed. As a result, many people have been left with the impression that a case of some substance has been made out against members of Ananda Marga. Nothing could be further from the truth; in fact, the evidence purporting to implicate the Ananda Marga was thoroughly discredited.

Richard Seary, the man whose evidence was the basis for the *prima facie* case which caused the termination of the inquest, had been the central witness in 1979 at the trial in which three members of Ananda Marga — Tim Anderson, Paul Alister and Ross Dunn — were convicted of conspiracy to murder, and the latter two also of



# NOTICES

## CONGRATULATIONS

We offer our warmest namaskar to the new avadhutas in our sector:

- Ac. Nityapremananda Avt.  
(Dada Nirainjana)
- Ac. Brahmakrpananda Avt.  
(Dada Vacaspati)
- Ac. Nabhaniilananda Avt.  
(Dada Nalinaksa)

## BIRTH OF A NEW SADHAKA

Nalxnii and Vishvabandu have a beautiful baby boy.

## SPIRITUAL WEDDING

Heather and Terry were married at Anandapalli on April 9th with much joy and laughter. Anandapalli residents were very happy to be host to the wedding party.

## Teaching Opportunity

The members of the Governing Body of the Ananda Marga College Anandanagar, Purulia, India take the privilege to welcome the services of the willing members of the Ananda Marga all over the world to devote their valued time for a period of a year or two to teach the students of the college. The subjects taught in the college are:

Liberal Arts, English, History, Philosophy, Economics, Political Science and Biological Science.

The members will be further thankful to receive any kind offer of equipment for Science labs (physics, chemistry & bio. ), books for college library, materials for games and sports, for reading rooms etc.

## Jail Correspondence

The margiis in jail appreciate and are inspired by whatever communication they have with us. Letter writing is the easiest way of doing this regularly.

## PRANAM CONTRIBUTIONS

Articles, poems, drawings (black line work) and stories are just some of the forms that contributions can take. Pranam can be a source of inspiration, ideas and joy if we all share these by putting pen to paper and sending them into 'Pranam', 620 Bourke Street, Surry Hills, 2010

## Results of Parramatta Easter Sports Competition

Govinda won the chess championship and Shakti was runner-up - out of 16 contestants.

Narada won the squash - out of 20 contestants.

Buck won the snooker ( 63 contestants)

Giriish won best and fairest at touch football ( 70 contestants ) - it was the first time he'd played in 6 years !

Vishvamitra won the honesty test with the polygraph ( lie-detector test ),

Seary failed to appear!

## Cases in India

On the 27th the Tandava case finally went to court, and a decision is expected rather quickly. The Indira Gandhi government banned the performance of Tandava in public places and airports several years ago especially to stop Ananda marga from doing its practices. Immediately we performed Tandava in public to challenge the law. Our lawyers found an interesting book in Calcutta about Tantra which had been published by the Indian Government. There was even an introduction by Indira Gandhi herself telling how Tandava was an important part of the Indian cultural tradition! After winning this case, Ananda Marga's spiritual practices will enjoy an official recognition in India which they which they have long deserved. As well the Deportation cases against various Margiis are coming to a head now. Continuous harassment by police who simply deport Margiis on the grounds that a tourist visa doesn't permit one to visit his/her spiritual master will be brought to an end by the successful conclusion of these cases. Even the 'blacklist', used at airports and embassies to block Margiis from entering India, will have to be finished.

Brahma Sutram - Berlin Sectorial Office News March-April, 1983

## HPMG & RAWA TAPES

Hari Pali Mandala Gosthi and Renaissance Artists & writers Assn. have produced a catalogue describing the 20 different beautiful bhajan & kiirtan tapes now available from Anandapalli HPMG Training Centre.

Please ask your unit Publications Secretary for a copy of the catalogue, or write to Anandapalli training centre.



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Ac Parananda Avt  
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C/- Anandapalli

Ac Krsnasevananda Avt  
RS Brisbane Region  
C/- Brisbane Jagrti

Ac Brahmakrpananda Avt  
RS Wellington &  
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ARS Suva Region  
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Ross Dunn (Vishvamitra)  
Paul Alister (Narada)  
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## Bábá Nám Kevalam